

The Literary Journal,

AND GENERAL MISCELLANY OF SCIENCE, ARTS, HISTORY, POLITICS,
MORALS, MANNERS, FASHION, AND AMUSEMENTS.

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REVIEW OF BOOKS.

*The Delphin and Variorum Classics,
with the Variorum Notes. Part I.*
8vo. 1819.

It is gratifying to find, that after the splendour of our victories abroad, and the high achievements of many years of warfare, this country is, now, likely to be distinguished by the milder glories which are attached to the successful cultivation of literature, and of the fine arts. Among the most magnificent performances of any age or country, in the annals of literature, we must rank the new and superb edition of the Delphin and Variorum Classics, the first part of which has just made its appearance, and has fully satisfied all the high expectations, both with respect to its typographical excellence, and its literary merits, which have been excited in the public mind by the known spirit and ability of the editor; and in no other country than our own, could there be found such liberal and extensive patronage, as is absolutely necessary to carry so splendid a design into execution. The revival of the Delphin and Variorum Editions, has long been an important desideratum in the literary world; their exceeding scarcity has almost precluded the possibility of procuring complete sets of them at any price. In the present edition, the editor has not confined himself merely to a reprint—all the improvements of the typographical art, and all the elegances of modern taste, have been contributed to render the work desirable to the polished and refined reader; at the same time, that all the learning and research of modern scoliasts, during the last century, have been superadded to the former mass of intelligence and information. These advantages have, no doubt, been procured at considerable expense, but we repeat that the work has enjoyed the most deserved and munificent patronage. Nearly eight hundred names are presented to us in the list of subscribers, among which are to be found, almost all those from whose rank and talent we should expect encouragement for such a work; the few

whom we should yet wish to see added, will, we doubt not, be induced to come forward to favour an undertaking, of which so satisfactory a specimen is now afforded them. Only a very small number of copies will, (as we are informed by the editor,) be printed, beyond those actually subscribed for, and those of course, will be sold at an advanced price; which, however, will not, we dare venture to predict, prevent them from being eagerly bought up; therefore we cannot help wishing that some may be reserved for the continental market, as we feel a double interest in so splendid a production being diffused beyond the limits of our own country; as, while the correctness of the text will do credit to the state of our classical learning, it will, particularly as it is seen in the magnificence of the large paper copy, be a proof that England is as capable of doing herself honour by her arts, her manufactures, and her literature, in the time of peace, as she is of extending her power, and signaling herself by her victories, in time of war.

Clio's Protest; or, "The Picture" Varnished, with other Poems. By the late Right Honourable R. B. Sheridan. 8vo. pp. 52, London. 1819.

THIS is a very valuable little publication, whether we regard the celebrity of the author, or the authenticity and intrinsic merit of the poems themselves. We say the *authenticity*, because we imagine, that after reading the introduction, few of our readers will entertain any doubts on the subject. It informs us, that they were published in the Bath Chronicle, in the year 1771, having been given to Mr. Crutwell, the proprietor, for that purpose, by Mr. Sheridan himself. Other circumstances, no less convincing, are added; and we confess, that our conviction has been strengthened by the style of the verse, and turn of the expression. The pieces are four in number, viz:—"Clio's Protest," in answer to a wretched ballad, called "The Bath Picture," by a Mr. Fitzpatrick; "The Ridotto of Bath," a burlesque description of a

grand fête given there; a copy of verses addressed "To Laura, on the Death of her Lover, killed at the Helder;" and, lastly, the Epilogue to Captain Ayscough's (the cousin of the late Lord Lyttleton) tragedy of "Semiramis." To the whole is prefixed Mr. Fitzpatrick's ballad, to render the public more *au fait* in regard to the points of the reply. In the following lines, Mr. S. apostrophizes his antagonist on his contempt of spelling, grammar, and a few other such trifling requisites:—

"But shall the stanza-teeming mind,
By paltzy *syntax* be confin'd?
Shall *inspiration* wild and free,
Be cramp'd by laws of *prosody*?
Shall *he*, whose soul perspires with "*feeling*,"
Be interrupted by the *spelling*?
Or, when "*enraptur'd*," stop to hammer,
Those raptures into dirty *grammar*?
Never! Let others dully beat,
The common track with shackled feet;
Our *Pindar* still disdains the road,
By *prejudice* ignobly trod;
There's not a hackney'd scribbling sot,
But *coins* you *beauties* where they're not—
But our great bard extends his reach,
And nobly *coins* us *parts of speech*!"

There is, also, a very humorous description of the country life of a "Lady Bountiful," of fifty years back,—but we must proceed.

The second poem is more hastily written, but also with great spirit. The account is given by a Bath waiter, to one of the same trade, at Almack's, in London. The rogue is quite sarcastic, but, we believe that these gentry have ever been privileged people:—

"Put here I must mention the best thing of all,
And what I'm inform'd ever marks a *Bath* ball;
The *VARIETY* 'tis, which so reign'd in the crew,
That turn where one would the classes were
new;
For here no dull level of rank and degrees,
No uniform mode, that shows all are at ease;
But—like a chess-table, part black and part
white,
'T was a delicate checker of *low* and *polite*;
The motley assembl'ge, so blended together,
'T was mob, or *ridotto*,—'t was both, or 't was
neither."

Of the "Verses to Laura," (afterward the last Mrs. Sheridan,) we feel more difficulty in speaking; the poetry is very beautiful, but they have a very strong political tendency. Their subject marks their date; and at that time Mr. Sheridan (fighting by the side of,

and in conjunction with Mr. Fox,) was engaged in his hottest parliamentary warfare. They open very elegantly:—

"Scarce hush'd the sigh, scarce dried the tear,
Affection pour'd upon a brother's bier;
Another loss bids Laura's sorrow's flow,
As keen in anguish as a sister's woe.
Unknown to me the object of her grief,
I dare not counsel, did she ask relief;
Yet may the wish no vain intrusion prove,
To share her grief, for all who share her love."

Whilst deprecating, in the "Epilogue to Semiramis," the tone of levity generally adopted in those compositions, it would, perhaps, be difficult to point out finer lines in the language than these which occur:—

"When general plaudits speak the fable o'er,
Which mute attention had approv'd before;
Tho' ruder spirits love th' accusom'd jest,
Which chases sorrow from the vulgar breast,
Still hearts refin'd their sadden'd tints retain,
The sigh is pleasure, and the jest is pain:
Scarce have they smiles to honour grace or wit
Tho' Roscius spoke the verse himself had writ."

We have scarcely left ourselves room to add, what, after the above extracts, we are persuaded will be unnecessary, that we never finished a pamphlet, more delighted with its contents; nor more assured that it will afford the same gratification to our readers in general. A.

THE CABAL.

To the Editor of the Literary Journal.

SIR,—The facts are now made plain by my last letter. That indefatigable little tool of the Cabal, *Elmes*, must have imposed on Mr. — in this business. Although I have not the pleasure of a private acquaintance with Mr. —, I have, as a visitor of the British Gallery, received from him as much civility and attention, in his public office, as I could have wished from any gentleman in that situation. There can be but two conclusions, either that Mr. —, in applying to me for a letter to *Elmes* for the proprietors, on the 27th of March, 1818, believed that he was about to render a service to the proprietors by opening a treaty for my services, or that he was made privy to *Elmes*'s intention; namely, that *Elmes* was making use of him to worm a letter out of me, in private confidence, for the purpose of publication. I entertain a firm conviction in the first of these conclusions, although Mr. *Elmes*'s note in reply purposely conveys an invidious meaning. Mr. — was undoubtedly ignorant that these men, on the 27th of March, 1818, at a moment when he applied to me for a letter to *Elmes* for the proprietors, had twelve pages of calumnies and abuse on me and Mr. West, containing a heinous attack upon the President's moral and professional character, printed in Bulmer's office, for publication in four or five days more. —Mr. — must have believed, that

Elmes, who honours him with the name of FRIEND, in his account of this underhand artifice, applied to him with a fair and open intention, and that the proprietors, in the tottering state of the publication, really wanted to treat for my assistance on my own terms of unrestricted agency; and my intent and hope were to expel the devils of *falsehood and incendiarism* from its pages, and introduce truth, justice, and impartial criticism on the works of every artist of merit. The case was to me precisely that of converting a house of ill-fame, into an honest habitation, and quietly removing a public nuisance. The cabal, as a reward for, what Haydon termed, in the Examiner, only a few weeks before, my *life spent in trying by my writings to rouse historical feeling*, had prepared their plan for blackening me and Mr. West, and hoped, in their dark and doubledealing way, to have obtained a proposition written in private confidence, and conceding them my services. This they intended to have published to further the attack from Lisson Grove, in proof of which intention, that hopeful emissary, *Elmes*, has since published some FORGED WORDS, as a part of his own private note, in answer to my letter of the 28th of March, 1818, refusing to write for the Annals, which had been wormed out of me by his requesting Mr. — to apply to me for a letter to be laid by *Elmes* before the proprietors!!! When a man would dare to garble, forge, and publish matter as a correct extract from his own letter, of which I have the original to confront him with, what are we to think of his ultimate object? But when my letter, of the 28th of March, 1818, (published in your last,) contained, in reply to their application, not only a distinct refusal, but a *direct condemnation* of their work, as "a *serious injury to the best interests of the British School and to individuals*;" they were flung on their backs. Their object was to impose a belief on the public, that I had proposed, and they had rejected, my aid, and that I had then, for the first time, condemned their publication. They were then reduced to sustain Haydon's credit, by a desperate effort to get on their legs again, by *Elmes*'s note of the 30th of March, 1818, to me, which now identifies the facts, that thirteen days after the matter had wholly terminated, I was applied to by Mr. —, on the 27th of March, 1818, on the part of *Elmes* for the proprietors; that I, in reply, *condemned their publication*, and refused or declined to write for it; and that he adroitly made a cat's paw of Mr. —, (a gentleman, whom he has had the impudence afterwards to term his *friend*,) without any other intention, but that of getting, through his means, a letter out of me, for the honourable purpose of breaking private confidence, by its publication. On the 1st of April, 1818, the second day after Mr. *Elmes*'s note, and only the fifth after Mr. —'s application to me, the twelve pages of attack were published, containing, besides the most gross falsehoods of me and Mr. West, a

supposed part of a private letter, (*one of two*), which I had written in May, 1814, to Capt. B., at Yarmouth, with a hope of doing all the little good that lay in my power to Mr. HAYDON, nearly sixteen months *before I ever saw him*. This private letter had been confided, by Capt. B., with my sanction, to Mr. Haydon's honour, in 1814, to shew him my earnestness in the cause of modern art, for his private gratification. It matters not whether the two literary associates, Haydon and *Elmes*, were alone or had other accomplices, in making up those *twelve pages* of abuse and falsehood. The real or supposed extract from my private letter, in Haydon's hands, identifies him with the act, and fixes the responsibility upon him. As he, who sends but a single battalion to assist an invading army, is thereby committed in the whole hostile spirit and action of the war; the pretended review and the supposed extract, the breach of private confidence and the wilful calumnies, in which they have been pleased to join the name of West with mine, are incorporated as one publication and one act, of which the responsibility falls upon Haydon, whether he acted alone and wrote the whole twelve pages to be copied by *Elmes* for the compositors, or that he and *Elmes* obtained the direct or indirect concert of other agents. It is not, in this case, the matter published as a supposed extract, and which is, in itself, even, if true, fairly to be accounted for, *on my side*; but the malicious intention of a return of evil for good, with which Haydon and *Elmes* published it. If it were, however, only a mere question of the weather, and when explained it will be found to be *as light*, I have a right to consider it a *fabrication*, because neither I, nor a person in my family, who read my letter in May, 1814, nor Captain B. who received it, have any recollection of its containing the passage published by Haydon and *Elmes*, as a supposed extract from it. Although, from a false story relative to the Academy and Haydon, which I heard on the day I wrote that letter, it is not impossible, but I might have written something of the kind, as matter of loose and hasty hearsay for the eye of an individual only, and therefore open, if wrong, to immediate correction. But I have no recollection of having written it; and no reasonable person would have me believe it, merely, because it has been published by *Elmes*, in the *Liber Falsitatis*, or, because Haydon has affirmed in writing to Captain B., when written to, in May, 1818, for an explanation, relative to this *honourable act*, that the passage published in April last, is in my letter, and that *my letter was then in his hands*. It has no bearing whatever, on my present opinions, and could be no more than the substance of a report, which I had heard that day, and discovered to be false in a few days after. To me, its truth or falsehood are of no moment, but it may be of some to Mr. Haydon; to show, for his own sake, that a breach of confidence and deliberate at-

tempt to return evil for good, have not, in this instance, been accompanied by a literary forgery. Mr. Haydon, however, forgot that extract in September, 1815, when he thus wrote to me of that identical letter, from which, in April, 1818, he attempted to extract a poison for me — “I shall EVER remember, with GRATITUDE, your description to MY FRIEND, Mr. B. of MY PICTURE of SOLOMON, it came at a time of WANT and PERSECUTION and SICKNESS, it made an IMPRESSION on me, which will go with me out of the world; it SHOOK me, and it AFFECTED me. Believe me, DEAR Sir, your's TRULY, EVER, B. R. Haydon.” — Yet, after all this mockery of protestation, I repeat it, out of that identical letter describing his SOLOMON, to Captain B.—this honour to his profession, in conjunction with Elmes, published a real, or supposed extract, in April, 1818, to work the worst purpose of his heart against me!

There was, also, an attempt, in the twelve pages of falsehood and abuse, on me and Mr. West, hashed up by the two associates, in the LIBER FALSITATIS, Haydon and Elmes, on the first of April, 1818, an attempt to excite NORTH-COTE against me, as if that pink of truth and sincerity, Haydon, was his kind-hearted friend!!! “Besides, are Reynolds, and Fuseli, and Northcote, to be totally out of this question?” — “For our own parts, we would rather be the painter of Northcote's pathetic picture of the Young Princes dead, and being secretly conveyed down the tower steps, than any large picture Mr. West ever painted in his life.” These two passages were designed to persuade Northcote, that Haydon and Elmes were his friends, and that I was his enemy. Yet, Haydon had endeavoured to make me ingraft in his own Life, the following malignant charge against Northcote: — “Of NORTHCOTE, I think with ABHORRENCE, he told me I was going wrong, that anatomy was of no use, and many a WRETCHED DAY have I passed from his CRUELTY.” This precious overflowing of Haydon's friendly heart, is part of sixteen closely written pages, which he furnished me with, in July, 1817, as materials for his Life, having bound me, in the February preceding, not to mention in it, the merits or name of any other Painter, so as to interfere with his, for that the Life must be Haydon's, and Haydon's Life alone. He, at the same time, pledged his honour to me, as a gentleman, and his faith, as a private friend, on whose word I might safely rely for the truth of the documents, which he was to supply me with. But the sample relative to Northcote shows what they are; and it was only fourteen days before Haydon and Elmes published their twelve pages of abuse and falsehood on Mr. West and me, that Haydon craftily wrote “MY DEAR CAREY” to me, to worm out of me, those sixteen pages of damning documents, which his conscience told him, his intended breach of private confidence to me, would render it my duty to publish

with all his private letters!!! I had received a lucky warning of their intention, and on the very next day, (the 17th of March, 1818,) Haydon, imagining from my answer, that the MS. in his hand-writing was lost or burnt, instantly dropt his four years' tone of gratitude, wrote me an insolent letter, affecting to know nothing of my intention to publish his life, until then; accusing me of going to publish his life without knowing whether it would be agreeable to him or not; and, when he was certain that his and Elmes's intended attack upon me, would prevent me from publishing his memoirs, pretended to assume an authority to forbid the publication! My answers, to deprive him and Elmes of any possible pretext for their forthcoming attack upon Mr. West and me, were written, as if I deemed them a pair of most honourable Brutuses, and were copied by friends. His MS. however, like the hand-writing upon the wall for him, is in my possession, and my work on West's historical picture, which gained me friends in every amateur circle, was the crime for which my grateful friend would strike me “PROSTRATE!!!”

I am, Sir, your respectful Servant,

WM. CAREY.

P. S. In my last, for “three days” read “four.”

MR. KEAN AND THE AUTHOR OF THE “ITALIANS.”

To the Editor of the Literary Journal.

SIR,—Mr. Kean has not disowned the letter; I am, therefore, reluctantly obliged to believe, that it emanated from himself; rather than from one of those enemies, who, conscious of their own insignificance, are ever active in their malice against celebrated characters. In fact, I really thought that some one had assumed Mr. Kean's name, for the purpose of doing him the short and little injury of a day; instead of which it appears to be his own, and the injury must last for years!

Circumstantial evidence, Mr. Editor, is sometimes far better than positive. Mr. Kean knows, and every one must know, that I cannot, by any association, have positive proof of what passed, many months ago, in private conversation. But the following extract from a newspaper of this day, furnishes such a fortunate commentary on my text, that I think no argument will be esteemed necessary to prove, at least, the probability of my statement.

I have stated, in the preface to “The Italians,” that a gentleman having sent a letter, relative to a tragedy he had written, to Mr. Kean, Mr. Kean returned for answer, that unless the entire interest centered in the character designed for him, it would neither suit his reputation nor the interests of the theatre that it should be accepted. This assertion Mr. Kean denies, and yet it does most unfortunately happen, that the very gentleman who told me this, has, in a journal of this day, given the following statement: —

“The letter sent to Mr. Kean indicated that there were two characters in the piece, as it then stood, either of which might be so written up as to render it the principal; and Mr. Kean was requested to say which of the two he would prefer, that it might be altered accordingly. Mr. Kean, without waiting to see the MS., wrote back, ‘unless the character allotted to me is the chief object of the play, it will not be consistent with my reputation or the interests of Drury Lane Theatre to accept it.’ Now the chief object was to make a good play; and the story required that the three female and two of the male characters should be such as would require good acting, though the author was prepared to give conspicuous prominence to whichever of the latter Mr. Kean might most affect.”

If, after this confirmation of what I have asserted in one instance, Mr. Kean should still deny the substance of our conversations, I shall think myself justified, much against my will, in putting him to a test, from which his better judgment must recoil. And yet surely the man, who is not to be believed upon his word, is not to be believed upon his oath!

Hitherto, in the midst of many difficulties and injuries, I have been fortunate enough to command a considerable portion of personal respect; and I am proud to say, that, to the best of my belief, I have never lost a single friend. But I give public notice to all my friends, numerous and respectable as they are, that I shall have a contempt for any one of them, who may, hereafter, shake me by the hand, if I do not come successfully out of this controversy. And I now call upon the more active portion of the Subcommittee of last year, not only to lose all friendship for me as a man, but, for the sake of public justice, for the interests of the proprietors of the theatre, and out of respect to the acknowledged talents of Mr. Kean, I call upon them instantly to come forward and convict me publicly of a falsehood, if I am wrong in stating, that Mr. Kean, previous to his journey into Scotland, gave a distinct and positive pledge, that nothing on his part should prevent my tragedy from succeeding *The Jew of Malta*, and that, too, without any reference to compassion*.

That Mr. Moore, when he found the conduct of Mr. Kean was operating to my disadvantage, might, two or three months afterwards, plead the great expenses I had been put to, and the loss in time and money I should sustain, if, after the solemn pledges that had been given, my Tragedy should not be performed, is very possible. For having long been in the habit of reading Seneca and Boethius, I felt no shame in confessing to Mr. Moore, nor do I now, in publicly confessing to the world, that from several persons not keeping their engagements with

* Mr. Kean modestly says, “Mr. P. Moore excited with some ability my personal compassion for Mr. Bucke, in consequence of which I undertook to act in his play.”

me, my truly excellent wife, my children, and myself, were, for the time, in great comparative want!

From the second month of my marriage, up to the moment in which I am writing, I have been visited with such a series of afflictions, as are, I think, scarcely to be paralleled in the annals of private life. But I am too proud to excite even the sympathy of the public, much less the compassion of Mr. Kean. I am also too sensible of the beautiful advantages of adversity to repine; though it would be miraculous did I not sometimes feel impatience and disgust.

Mr. Kean, I understand, is occasionally in the habit of doing generous actions to persons of his own profession; but for him to presume to the consequence of exercising compassion towards me, would have been a subject for my ridicule, were I not so far advanced in the knowledge of human nature as to know, that *ridicule is the weapon of degenerating minds*.

By the more active portion of the Subcommittee, I, of course, mean Peter Moore, Esq. Member for Coventry, and Colonel Douglas, of York Place, Baker Street. These gentlemen are of high consideration in the country, and I call upon them, as men and as gentlemen, to do that justice to Mr. Kean, which I should wish, were I placed in Mr. Kean's situation, to have administered to myself. Should they be silent, their silence must, of course, be construed to my benefit.

Mr. Kean states, in his unfortunate letter, that when he read my *worst of all bad tragedies*, the only feelings it excited among the performers were *uncontrollable laughter, and pity for the Author!* Now, this is either a curious fact, or an alarming accusation. I am, therefore, resolved, that the public shall know the actual truth or untruth of this assertion; and I call upon Mr. Rae, Mr. Pope, and Mrs. Glover*, to state, *publicly, in a body, and with as little delay as possible*, whether they did or did not commit that most disgraceful *outrage* on private feeling, of which Mr. Kean so roundly has accused them! If they did, the world will have a sure criterion by which to judge of them! If they did not, something better than my assertions will be afforded to the world, by which they may judge the veracity of Mr. Kean.

THE AUTHOR OF THE
PHILOSOPHY OF NATURE.

March 21, 1819.

"THE STAGE."

To the Editor of the Literary Journal.

SIR,—Poems of considerable merit have, in the "olden time," been written on this subject; but, alas! the Stage itself has degenerated, and is gradually approaching to a menagerie! We have,

* The excellent Mrs. Bartley and Mr. Wallack are in America; but I request them to take the earliest opportunity of favouring me with their testimony likewise.

already, had dogs, horses, elephants, and monkeys, (exclusive of tumblers, rope-dancers, and jugglers,) and, before long we, no doubt, shall have the whole of the inhabitants of Exeter Change, transplanted from the Strand, into our *classic and national* theatres!

As a consequence of this degradation of the Stage, we must naturally expect a falling off in dramatic literature; therefore, we must not wonder, when we see the places of Shakspeare, Ben Johnson, Fletcher, &c. filled up by Messrs. Shiel, Kenny, Dimond, and Co.; for although we have living poets of the highest powers, yet not one of them has written for the Stage: and why have they not? Because they cannot stoop "to be the rivals of an ape;" and because they know that an elephant, or a stud of horses, would *draw* a larger audience at one house, than all their united powers could at the other.

From the same cause, dramatic criticism is at a very low ebb. I do not mean to include, under this term, the vile trash of some of the daily and weekly prints; for the prostituted pens of hireling scribblers, none, but the most ignorant, care. —Those productions, called *poems*, which are ushered into the world with more ceremony, puff, and annunciation, by Anthony Pasquins, Browns, and others of the same sort, are more dangerous when read generally, (which, however, for the credit of candour and impartiality, is seldom the case;) and when the mask is stripped off, and the assassin of reputation, and the blaster of character is exposed, he is generally found to be amongst that class "whose acquaintance is infamy, and whose touch is poison!"

The spirit of party which pervades this whole nation, and frequently absorbs all the better feelings, has reached even the theatre, the source (if properly conducted) of rational amusement and moral instruction. The question, now, is not, what piece is to be seen? but, what theatre is to be visited?

This spirit (to their shame be it spoken) influences *most* of the daily and weekly papers, the proof of which may be easily obtained, by comparing their criticisms from time to time. The removal of performers from one house to the other has a surprising effect on their talents; for, what is mediocrity at Drury Lane, approaches the summit of excellence when removed to Covent Garden.

A Mr. Brown, who has written a very *impartial poem*, called "The Stage," is most palpably influenced by this consideration, and I wish he may not be influenced by a still more despicable one: from his style of eulogizing the company of Covent Garden, and abusing that of Drury Lane, I should be led to imagine, that his *interest*, in the question, was greater than he would wish to have known.

Miss Brunton, though a very pretty and elegant girl, is, by no means, the perfectly finished and accomplished actress, that Mr. Brown insinuates; and Mr.

Farren, although a very excellent actor, is not quite a paragon of perfection!

The compliment he so modestly pays the *very numerous admirers* of Mr. Kean, —when he tells them that actor's exertions make them *stare*—is one of the most elegant and delicate that can possibly be imagined.

One of the first dramatic critics of the present day, is a writer in Blackwood's Edinburgh Magazine, whose impartial description of the excellences and defects of Mr. Kean has not been surpassed by any criticism of the last years. Mr. Hazlitt (who, though not always consistent, is, nevertheless, a critic of no small pretensions,) is a warm admirer of Mr. Kean's abilities. Lord Byron, and many other literary characters of the highest rank, are his admirers; and these men must be told, by the liberal and candid Mr. Brown, that the object of their admiration and applause can only make them *stare!* The unblushing impudence of this assertion was certainly never surpassed.

The *poem* may sell to those *admirers* of Covent Garden, who will not suffer any talent to exist beyond its walls; but, I hope, for the honour of my countrymen, these are very few.

He affects to defend himself from the charge (in your review of the poem) of bespattering Mr. Young with his abuse, and points out to your notice, the *exclamation* in favour of Mr. Young. Generous man! has he to learn, that Mr. Young is as little benefitted by his praise, as he could be injured by his censure; Mr. Young is far above his reach! The public are not to be led by the nose quite, in such a tender ass-like manner, as Mr. Brown seems to imagine; there are *some* who will judge for themselves, and who can distinguish between the critic "who nothing extenuates, nor sets down aught in malice," and the miscreant whose venal pen is hired to abuse or eulogize.

The Stage wants reformation, but chiefly in its management, and in the pieces which are produced on it; there are many very excellent performers on the stage, many not engaged at either of the winter theatres, which are probably clearing the decks, to make way for Pidgeon's crew; if Mr. Brown had attempted reformation there, his attempt would have been praiseworthy; but to strike at the very pillars of a tottering fabric, shows too ardent a wish for its total ruin to be mis-constructed.

I am, your's, &c.

EQUALITAS.

ON MEN-MIDWIVES,

AND PARTICULARLY ON THOSE WHO PRACTISE MEDICINE AS WELL AS MIDWIFERY.

To the Editor of the Literary Journal.

SIR,—In my former communication upon Parish Registers, inserted in your last number, I promised to make some observations upon the employment of male practitioners in midwifery, I therefore hasten to perform my promise.

Upon the death of the Princess Charlotte of Wales, I happened to refer to the bills of mortality, with an intention of collecting evidence respecting the diminution of mortality in childbed since the employment of men-midwives, from their superior skill. The result of my inquiries turned out contrary to my expectation. From a collection of the yearly bills of mortality, from 1657 to 1758, London, quarto, 1759, with appendixes; and the last appendix, called A Comparative View of the Diseases and Ages, &c. by J. P., Esq. F.R.S. I have extracted the following summary of thirty years, of a time, during which, the profession was almost entirely in female hands, the male practitioners being called in only in desperate cases.

From 1723 to 1732 in 132,313 burials, 1196	
1733 .. 1737 .. 151,237	1241
1738 .. 1742 .. 141,720	1207
1743 .. 1747 .. 129,753	952
1748 .. 1752 .. 114,625	940
1753 .. 1758 .. 106,071	945
Total of 30 years .. 750,322	6481
Average of 1 year .. 25,010	206
General average	1000 .. 8, or rather more.

Are stated to have died in child-bed, i. e. in the month.

Taking, then, a series of eight years, of the bills of mortality, as quoted in the Monthly Magazine, for a period in which, on the contrary, the male practitioners had nearly the whole of the practice, I found that

In 1807 in 18,334 burials, 164	
1808 .. 19,954	172
1809 .. 16,680	123
1810 .. 19,893	183
1811 .. 17,043	208
1812 .. 18,295	152
1813 .. 17,322	186
1814 .. 19,783	216
Total of 8 years 147,304	1404
Aver. of 1 year 18,413	175
General Average 1000	10, or rather less.

Are stated to have died in child-bed, i. e. in the month.

Now, as no alteration in drawing up these bills took place during these periods, whatever errors they contain must affect both periods equally. Two things, then, are peculiarly striking in these extracts. The one, that notwithstanding the great increase of buildings which has taken place in every part of the bills, and which would seem to indicate a greater population in the latter, than in the former period; yet the annual average of the burials in the latter period is much smaller, being, indeed, one quarter less. As a native of London, I can recollect the small space in which my grandfather and his relations were cooped up, compared to that occupied by an equal number of my own family at present, although our relative station in society remains the same as his. We may therefore conclude, the population of London remains either stationary, or has decreased; and that the expansion of the buildings arises merely from the greater room we occupy than our ancestors; so that we need neither be surprised at the malignant fevers or plagues that formerly ravaged London, nor at their disappearance in the present age.

But that which falls more immediately within the province of medical polity, is the increased mortality of child-bed, being in the proportion of nearly one-fourth. In endeavouring to discover the cause of this increased mortality, it would certainly be an injustice to science, to

attribute it solely to the change from female to male practitioners in midwifery, although there is too great reason to suppose, that this increase of mortality has indirectly arisen from this circumstance, and been in a great measure occasioned by the practice of man-midwifery not having been made universally a separate branch of the profession, or at least conjoined only with pure surgery. Unfortunately, some of the apothecaries, and those surgeons who also practised medicine, took it up, and thus, almost necessitated the others, either to adopt the same course, or to take in a partner, who, generally, at the end of the term, or even before, got possession of the whole of their business, the employment by the mistress usually securing the attendance upon the whole family. Now, as an apothecary must have several medical patients to visit every day, or he cannot live by his profession, and these require a regular attendance once, and, in some cases, twice a-day, which is incompatible with a sedulous attendance upon slow cases of midwifery. It is, therefore, but too probable, that an impatience of the confinement has led to a too frequent use of instruments, to hasten the delivery, and thus produced a greater mortality by child-bed, than when females only were employed, who, having no other calls to attend to, waited patiently for the natural termination—an opinion that receives confirmation from an apothecary having, lately, in one of the Medical Journals, deprecated the employment of females in midwifery, as not capable of using instruments, thus making the use of them the distinguishing point of male practice. Now, as surgeons, who do not practice medicine, are not tied to so strict an attendance upon their patients, so they can have little or no occasion to hurry the delivery; and therefore, it is probable, that if the practice of man-midwifery was a separate profession, or only conjoined with that of the surgeons, who do not practice medicine, this increased mortality would not take place. As Dr. Burrows is totally unmindful of the famous answer of the French merchants to the Prime Minister, Colbert, when he offered to issue regulations concerning their trade, even to their own desire, *Laissez nous faire*, and is well known to have a rage for legislating in respect to the profession, it were to be wished, that, if he cannot refrain from gratifying this penchant, among his other objects, he would endeavour to have the practice of medicine and man-midwifery made incompatible employments, like the professions of a butcher and a tanner; and in this, he would be less liable to incur obloquy than on a former occasion, as he would, on one hand, displease few or none, and on the other, please the very numerous class of apothecaries, who only practice midwifery to retain their medical practice, while, in their heart, they loath and abhor the other, still more those who linger in obscurity, because they cannot conquer their aversion to it; and, above all, if such a consi-

deration can have any weight with him, when mounted on his hobby-horse, would injure none, and probably save the lives of many mothers, to the great advantage of their young families, which lives are now sacrificed, and the children bereaved of their tenderest parents, by the impatience of the general practitioner, to visit the other persons under his care.

The population of the bills of mortality is usually taken as one eighth of that of the whole kingdom; therefore, the yearly burials will be 147,304, and the annual mortality in childbed, according to the present rate, now men-midwives are employed, will be 1404, but, according to the old proportion of eight in 1000 burials, as when women midwives only were employed, it would be only 1176, or rather more; hence the yearly increased mortality in childbed, is 228; and this increase, in fifty-six years, that is to say, from the year 1762, when our late Queen was delivered of the Prince Regent, and introduced the fashion of employing men midwives, although no absolute necessity existed for their interference, to the present, amounts to 12768 females, who have been sacrificed to this fashion, or, at least, to the union of medical practice with that of midwifery.

EPICURUS.

FOUNTAINS IN LONDON.

To the Editor of the Literary Journal.

SIR,—Will you allow me to suggest, through your excellent Journal, the propriety of removing one objection, made by foreigners, to our metropolis, the want of fountains; by hinting to those, who have influence enough to obtain their erection, their beauty and usefulness in the circuses of the new street. The expence of such beautiful “aquatic” structures, would be trifling, compared with their importance, and the monopolizing water companies may well supply them, as a small quantity of water, in an extended sheet, would produce a delightful and refreshing effect. I hope this notice will be echoed by others, and make me proud of the first hint, by its adoption.

You're, &c. W. P.

ANCIENT APPAREL.

MONSIEUR de la Porte, in his Memoirs, printed 1751, p. 81, tells us, that the Comte de Chazost, in 1633, going to court, was dressed in a suit of black velvet, with white boots. The same person says, that Queen Anne of Austria, his mistress, sent him to the Duke of Lorraine who had displeased her, and to reproach him with his folly, with a present of a *tababare*, as he calls it, *ou bonnet à l'Angloise de velours verd chamarré de passements d'or double de ponce jeune, avec un bouquet de plumes, vertes et jaunes!* It should seem, by this, that it was then looked upon as a sort of fool's cap; yet, by the description, it seems to have been much more ornamented than the hat, which has banished all sorts of caps but the Scotch blue bonnet, no doubt from its usefulness and better defence against the weather.

LETTERS FROM NORTH WALES.

LETTER IX.

Dolgelly, —

DEAR W.—We extended our ramble from Llangollen Vale to the neighbouring one of Valle Crucis; another retired spot magnificently adorned with picturesque and romantic beauty. In a narrow recess, on one side, amidst a luxuriant grove of tall ash trees, the elegant ruins of Valle Crucis, or, as it is called in Welsh, Llanegwst Abbey, disclosed its mouldering fragments to our sight. The most rigid anchorite could not have chosen a spot more secluded from "the busy haunts of men," or better adapted to the purpose of devotion, than the one in which this abbey is situated. It is screened, on every side, by high mountains, which entirely protect it from the inclemency of the winter. Miss Seward thus apostrophizes it:—

Say, ivy'd Valle Crucis, time decay'd,
Dim on the brink of Deu's wand'ring flood,
Your ivy'd arch glitt'ring thro' the tangled shade,
Your grey hills tow'ring o'er your night of wood;
Deep in the vale's recesses as you stand,
And, desolately great, the rising sigh command;
Say, lovely ruin'd pile, when former years
Saw your pale train at midnight altars bow;
Saw superstition frown upon the tears
That mourn'd the rash, irrevocable vow:
Wore one young lip gay Eleanora's * smile?
Did Zana's * look serene one tedious hour
beguile?

To judge from the specimens of architecture which it displays, it must, indeed, have been a grand and magnificent pile. At the west end, there is an arched doorway that has been very beautifully ornamented; above this, were three lancet windows, and over them a circular one, with three divisions. The cloister on the south side, which, a century ago, was merely a shell, is now a comfortable farmhouse. The east end, from its style of architecture, appears to have been built at a later period than the rest of the pile; and the long, narrow, pointed windows give it a dull and heavy appearance. The dormitory is converted into a hay-loft, to which there is access by outside stairs of heavy masonry. It is supported by three rows of arches, on single round pillars, a few of the ornaments of which are yet perfectly entire. The area of the church is too much shrouded with ash trees to be seen to advantage; an axe, judiciously used, might contribute to the beauty of the ruin, as the elegant window of the chapel is completely concealed by the luxuriance of the foliage. A pleasing melancholy, however, pervades the whole scene;—

"The sober shade
Lets fall a serious gloom upon the mind,
That checks, but not appals. Such are the
haunts

* Alluding to Lady Eleanor Butler and Miss Ponsonby; who, in imitation of the nuns of old, retired from the bustle and gaiety of the world, to this charming vale.

Religion loves, a meek and humble maid,
Whose tender eye bears not the blaze of day."

Llanegwst, like Y Vanner, was a Cistercian monastery, and dedicated to the virgin; it was founded in 1200, by Madoc ap Gryffydd, Lord of Bromfield, and grandson of Owen Gwynedd, Prince of Wales. It is said to have been the first Welsh monastery that was dissolved, which happened in 1235; from this period to 1612, it remained in the crown; and was then granted by James I to Edward, afterwards Lord Wootton. At the dissolution, its revenues were estimated at about two hundred pounds per annum.

Grose, in his antiquities of Great Britain, gives a curious explanation (by a Welsh gentleman) of an inscription found among the ruins: it affords a capital specimen of antiquarian ingenuity:—"Most of these houses were founded by an injunction from the Pope, by way of penance upon some great lords of those times, for what the holy church judged infringements on her prerogative, or for some crime, which those fathers of the church knew full well how to avail themselves of. Taking the matter in this light, and from the Welsh name of the place, the inscription upon the ruins will be intelligible. The characters are maso-gothic and franco-theotiscan, mixed—MDH OO HR BMSPOE ac ha aPO uS = PRO BHQV OES CM GR QO. The first double letters I take to be MAD, or Madocus; H, hoc; OO, monasterium; HR, honori; B, beata; M, Maria; S, Sancta; P, panchent; OE, ædificavit; ac, et; ha, hoc; aP, appropriavit; OuS, opus; PRO, pro; B, bono; HQV, hospitioque; OES, ejusdem; CM, centum marcas; GR, gratis; Q, quoque; O, ordinavit.—In English,—Madoc, a penitent, erected this monastery to the honour of the blessed and holy Virgin, and appropriated for this work, and for the better maintenance thereof, an hundred marks, which he freely settled on them!" *Risum teneatis, amici?* This will remind you of Aiken Diam's Lang Ladle, in the "Antiquary," which was as ingeniously interpreted:—"Agricola Dicavit Libens Lubens."

On our way back, we turned aside to visit the ruins of Dinas Brân Castle, situate on the summit of a high and almost perpendicular mountain, a mile from Llangollen. It was a building of some extent, and, from its situation, must have been of great strength, the sides of the mountain being so steep, that it was with considerable difficulty we gained the top. The prospect, from the summit, is extremely grand, as it commands a clear view of the vales of Llangollen and Valle Crucis, with a large portion of the surrounding country, finely varied with hill and dale, and intersected by the Lee. Dinas Brân is supposed to have been one of the oldest castles in the principality. Its founder is not correctly known. Some attribute its erection to Brennus, the Gaulic general, who came into this country to contend with his brother Bellinus; the only reason, however, for this suppo-

sition, is the similarity of the names Brân and Brennus. With regard to its etymon, it appears more probable, (for the most accurate historians place the date of its erection, at a later period than that in which Brennus visited Britain,) that it derives its name from the river Brân, which washes the foot of the mountain where it is built; this is the opinion of the celebrated Llwyd, whose indefatigable researches in the antiquities of his native, and other countries, have justly entitled him to be ranked among the first of British antiquaries. This castle was the principal residence of the Lords of Yale,† and might have been founded by one of them. It was, likewise, inhabited by Griffith ap Madoc, who, having traitorously deserted the cause of his country, entered the service of the English; and was afterwards obliged to retreat to this aerial fortress, where, it is supposed, he put an end to his existence. In 1390, Myfanwy Vychan (Vaughan) resided here. She was a very beautiful and accomplished female, and a descendant of the house of Tudor Trevor. Her beauty inspired the bard Howel ap Einion Llugliw, who addressed an ode of great sweetness to her.‡ The next morning we left Llangollen, and crossing the country, arrived at Cann Office, (an inn by the road side,) from whence we proceeded to Mallwyd, where we refreshed and rested ourselves; and about six o'clock commenced our ride to Dolgelly, ten miles beyond this place. A short distance from Mallwyd, we passed through Dinas y Mowddwy, once a town of considerable importance, but now scarcely deserving the appellation of a village; and, a mile or two further on, ascended a pass between the mountains called Bwlch Oerdrws.§ It is impossible to describe the wildness of the scene in this part of the country. The road is separated, on each side, from the mountains, by a narrow slip of pasture-land; on the left a river foams over its rocky bed, washing the base of the mountain which bounds it on the opposite side, and in some places visible; in others, to be distinguished only by its brawling among the stones, or in the clefts of the rocks, which occasionally interrupt its passage, while the mountains themselves, rearing their lofty summits to the clouds, enclosed us on either side. The boldness of the prospect is not softened till within about six miles of Dolgelly, when the verdant meadows and fertile woods of Caernwch, the seat of the Lord Chief Baron Sir Richard Richards, are seen on

† The Lords of Yale were the descendants of Osborn Fitzgerald, Earl of Desmond; who followed Griffith ap Cynan from Ireland, where he had retired to avoid the troubles which agitated Wales.

‡ Fennant has given a translation of this Ode, in his "Tour in Wales."

§ This pass is distinguished, as being one of the three places where all the great men of certain districts assembled, six years after the war of Glyndwr, for the purpose of enforcing the observation of justice by their own weight, without any other legal sanction.—Penny:

the right. This landscape of fertility continues to Dolgelly, where we arrived by nine o'clock, as fatigued as it is possible two persons could be, after a ride of many miles through the wilds of Merionethshire. Farewell!

Your's. &c.

TRUE HISTORY OF ST. GEORGE.

(Concluded from p. 173.)

I ENTER now on the Post-Normannic times; and here Dr. Heylin will inform you of a chapel founded in honour of him, A. D. 1074*. Sir William de Mohun, the elder, temp. Gul. Conq. built a priory of Benedictine Monks, on the N. W. side of Dunster Castle, county Somerset, to the honour of St. George†. And A. D. 1074 or 1075, Robert D'Oily and Roger Iveri, founded and endowed, out of their estates, the collegiate church of St. George, for secular canons within the castle of Oxford‡. William, son of Nigel de Greisley, dedicated the Priory of Canons at Greisley, in the county of Derby, to St. Mary and St. George, in the reign of King Henry I.§ The seals of this religious foundation are extant in drawings, in a M.S. Charntulary of the library at Manchester, one with the equestrian figure of St. George alone, inscribed, *Sigillum Prioratus Sti Georgii de Greseley*: and another with the same type, and the dragon underneath, whereof the legend is, *Sigillum Coventus Sti Georgii de Greseley A.:* The first of these seals belongs plainly, as appears from the instrument it hangs to, to the reign of Henry II, or Richard I, and the latter to the year 1420||. It appears to me, from a deed sans date, and from another of 19 E. I., in the same Chartulary, that the family of Greisley, which is indeed very ancient, made use of the same device on their seals, whence it should seem, that they regarded St. George as the peculiar patron and advocate of their house** ; and that the Saint was commonly represented here, in the twelfth and thirteenth century, on horseback††. William of Malmsbury, who flourished, A. D., 1143, in the reign of King Stephen, mentions St. George in his fourth book twice‡‡. And Mr. Selden cites a M.S., written, indeed, in the reign of Henry VIII, but affording a passage, relative to that of Richard I; it is intituled, *Institutio claris-*

simi ordinis militaris a prænobili subligaculo nuncupati. The place is too remarkable to be omitted, and I shall, therefore, give it from Mr. Selden. He tells us, that, though the original of the Order is justly attributed to King Edward III., "yet a purpose of making it, is supposed much ancients in an author that wrote under Henry VIII. He says, that Richard I. purposed it in the holy warres; where, in a tedious siege, *tandem illabente per Divi Georgii, ut opinatum est, interventum spiritu, venit in mentem ut quorundam electorum militum cruribus coriaceum subfibulum quide ad manus tunc solum habebat, indueret, quo futura gloria memores et condito, si vincerent, ad rem fortiter ac strenue gerendam expergerent, ad Romanorum instar apud quos illa coronarum varietas, quibus variis de causis donati sunt et insigniti milites, ut his velut irritamentis excussa recordia virtus animi fortitudoque pectoris fervidior exurgeret atque exiliret*; what ancient testimony he had to justify this, I have not yet learned."* And, it is plain, that the church of St. George, at Colgate, in the city of Norwich, was erected before A. D. 1226.† Walter de Berney was vicar of it in the time of Bishop Walpole, from 1288 to 1299. There was a fraternity or gild of St. George, established in the Black Friars church at Norwich 1385, to which Sir John Fastolf gave "an angel silver, silver and gylt, beryng the arme of St. George." q. his cross or his limb. The fraternity subsisted till 1731, when being deeply in debt, they surrendered their effects to the corporation.‡ There was another fraternity in honour of this Saint, in the church at Pool, 1484.§ But, however this may be, abundant evidence has been given, that St. George was no stranger to our Anglo-Saxons, without the least hint, that he was either a creature of the imagination, or had usurped the place of any other saint.

But the words of the Charter of Institution, and of the Statutes given to the Order by King Henry VIII., imply strongly, that St. George was the reputed Patron of England, before King Edward the Third's time; a circumstance very decisive in respect of Mr. Byrom's assertion, that St. George does not occur as our Patron till that reign. It is said, in both these instruments, that Edward III., to the honour of Almighty God and of the blessed Virgin Mary, and the blessed martyr St. George, *Patron of the right noble Realme of ENGLAND*, and to the exaltation of the holy faith catholicke, ordained, established, created, and founded the Order; where, as it appears to me, King Edward regarded our Champion-Saint, as the *known Patron of England*, at the very time of the erection of the Order, and,

consequently, that he must have been taken for such many years before.

It is not possible, in the next place, to believe, that St. George's day would be made a *festival* here, before the reign of King Edward III, unless he had been our national patron; this, however, was done, as it is said, A. D. 1222; and we have the following account of the matter in Dr. Heylin*. A day of commemoration had been appointed for him, and solemnized with a peculiar service, and at the last, "The day deputed to his commemoration," says the Doctor, "was made a festival. An honour not communicated, but unto those most eminent of that good fellowship; and, therefore, a strong evidence of the church's good affection to St. George, and opinion of him. This done, in a synod held at Oxon, Anno 1222, for the Latine churches, wherein it was enacted, that this feast, with others therein mentioned, should afterwards be celebrated by the parochial priests, with divine service; and that the people should abstain from all servile works, as on other of the holy days†."

Is it not most clear, then, that St. George was the reputed patron of England, before the days of Edward III.? But, perhaps, it may be asked, when, and in what precise year, he was advanced to that honour? I must confess my ignorance in this point, as Mr. Selden very ingenuously does‡. He certainly was guardian of the Order of the Garter, from the first creation of it; but how long before that, he had been esteemed the special protector of the kingdom, is a question of some difficulty, and perhaps can only be resolved by plausible conjecture.

One may observe, from the words of the anonymous author, already quoted, that when King Richard had it in intention to found an order of much the same kind with that of the Garter, the hint, or suggestion was supposed to come by the intervention and influence of our champion St. George; this king, according to Cotoñicus, repaired also St. George's church, at Lydda or Diospolis§. Whence I should think it more than probable, that King Richard and his companions held this saint in especial veneration; and that in particular, they elevated him into the rank of their avowed patron, in the east; after which, it was a very easy step for them to import him into their own country, on their return to it, in the same light and capacity; whence, and from which period, he would gradually and insensibly become the patron and protector of this warlike nation. And, as thenceforward, he was possessed of this high rank and dignity, and long before the year 1350, it was most obvious and natural for the great king, Edward III, to put his

* Heylin, p. 294.

† Tanner, Notit. p. 467.

‡ Kennet's Parl. Antiq. p. 59. Tanner Notit. p. 418.

§ Tanner, Notit, p. 79.

|| It is evident, from the former of these seals, that the fable of the dragon had not reached England in the twelfth century.

** I think it not improbable, that William, founder of the priory, had been in the Holy Land.

†† And, when afterwards King Edward III., as Polyd. Virgil tells us, represented St. George, armed and mounted on an horse, he appeared to have followed the notions and ideas of former times. Polyd. Virg. p. 485 Edit. 1651.

‡‡ P. 139, 140

* Selden, § 40. See also Camden, Britan. col. 172. Heylin, p. 322. Ashmole, p. 181.

† Blomfield's Hist. of the City of Norwich, p. 815. Tanner, Notit. p. 359.

‡ Blomfield, ib. 734, 737.

§ Hutchins, Dorset i. 7.

¶ Selden, § 40. Heylin, p. 331. Tanner, p. 46, 71. Ashmole, p. 188.

* Heylin, p. 218.

† Mr. Butler also, in the Lives of the Saints, April 23, mentions this council of Oxford. See also, Ashmole, p. 469. But I find nothing about St. George in Dr. Wilkins's Councils, I, p. 515, which I much wonder at.

‡ Selden, § 43.

§ Id. § 41.

novel order, under his most immediate tutelage, especially as it was entirely of the military kind. These are my sentiments on this difficult problem; others who may have better lights, will judge as they please; I would only beg leave to remind them, that King Richard died above 150 years before King Edward's Order was instituted.

I return to Mr. Byrom. He asserts that our Saint does not occur as patron of England, till the reign of King Edward the Third; and we have shewn, in reply, first, that by testimony irrefragable, he was well known in England both before and after the Norman Conquest; and, secondly, that in all human probability he grew to be the established patron of the kingdom, in, or soon after, the reign of King Richard I. The objection must, therefore, necessarily vanish, and well it may, for his favourite, Pope Gregory, to whom he would give the preference, before our martyr, has weak pretensions from history, to be the patron of our nation, and much less for being related to the order of the garter; no one author that I know of, ever giving the remotest insinuation either of the one or the other. As to the patronage of the order, he certainly can have nothing to do with that, unless we would do violence to all the truth of history; and his claim to the superintendency of the kingdom in general is equally nugatory and infirm. The similitude of the two names, George and Gregory, and the mistakes committed by transcribers concerning them, are articles too futile to be further insisted on; and his grand and best argument, from the conversion of the English Saxons, is at best but a spurious manner of trifling; since though Gregory, as the remote cause or instrument of sending Augustine hither, may in some sense be stiled the apostle of the English*, yet St. Augustine was properly the person that converted the Saxons, and is much oftener stiled so for that reason†; so that, by what I can judge, this monk, if you put the matter on the footing of conversion, has a much fairer claim to be esteemed the patron of the English, and to rank with St. Andrew of Scotland, St. Patrick of Ireland, and the other saints converters, than St. Gregory. Let us just observe how matters went at Canterbury, in respect to the two prelates, St. Augustine and St. Gregory; St. Augustine had a sumptuous abbey erected there very soon, which presently took his name, whereas but little notice was taken of St. Gregory there, till after the Norman Conquest, when Archbishop Lanfranc, a mighty friend to the papacy, was pleased to found a house of secular priests in honour of

him*, and to aggrandize his festival†; whence it should seem, that St. Augustine had much the best title, on the plea of religion and conversion, in the eye of our forefathers, to the patronage of England. Mr. Salmon's Bishop of Ostia has a fairer pretence than either St. Gregory or St. Augustine‡.

I think it not unlikely, that many people will be inclined to call Mr. Byrom's conjecture, concerning the patron of the Order of the Garter, *very acute and ingenious*; but I confess I cannot dignify it with those flattering epithets, when I find it to be so chimerical, so destitute of all rational support; and yet it was intended to overturn a fact more firmly established, perhaps, than most other historical passages are. For, let it be considered, that on the opposite side of the question, St. George has been reputed the military patron of England, ever since the institution of the Order of the Garter, and long before; and that without any manner of scruple, until this gentleman arose to dispute his title. St. George is apparently a different person from St. Gregory, for his anniversary is kept at a different time; an observation which I esteem of great consequence in the case, as there are scarcely any surer marks or evidence of ancient facts than the celebration of festivals in remembrance of them; and St. George's day, the 23d of April, was the feast day of the Order of the Garter, at Windsor, at the first erection of it§, which, as Dr. Heylin tells us, was upon that very day||. The chapel at Windsor again is dedicated to St. George, and not to St. Gregory, and was consecrated to him, in conjunction with St. Mary, by Edward III himself, as Froissart¶, Leland**, and Camden††, all tell us. Can there be any stronger evidence of a past transaction, than the observance of an holiday, and the erection of a building as memorials of it? I shall, therefore, take upon me to say, that St. George *must* be the patron of the Order of the Garter, and that there can be no

* Tanner, Notit. p. 219; or Somner's Antiqu. of Canterbury, p. 48; and Bately's Cantuariæ Sacra, p. 164.

† Wilkins's Council, I. p. 343.

‡ The Salmon's New Historical Account of St. George, p. 51, 100.

§ Froissart, chap. 109. Selden, s. 41. Ashmole, p. 186, 467. The feast was afterwards prorogued to different times. Hist. of the Order, chap. 18, 19.

|| Heylin, p. 321.

¶ Froissart, chap. 109. This was a contemporary author; and though John le Bel was the author of this part of the chronicle, which goes under the name of Froissart, before the battle of Poitiers, as Mr. Oldys says, Brit. Librarian, p. 69; and M. Palaye, Mem. de l'Acad. des Ins. tom. 29, p. 316, 12^{mo}; it amounts to the same thing, as Le Bel was a contemporary historian; and Froissart, as Mr. Oldys suggests, p. 71, here and there corrected or augmented Le Bel's performance. I thought it proper to notice this, to avoid cavil.

** Ad Cygn. Capt. p. 98, of 9th vol. of Hearne's Edition of his Itinerary.

†† Bate, vol. 171.

error or mistake in it, notwithstanding the whims and crotchets of such visionary men, since it is impossible to assign any reason otherwise, why St. George's day should be pitched upon for the annual festival of the order, and the chapel at Windsor consecrated to his memory, by the founder of the order himself, at the very time, as Froissart says, when he created it. Hence the order itself is properly called the order of St. George, by some authors, though it is more commonly named from the Garter*; and hence the charter of institution†. Geoffrey Chaucer‡, and all authors, since his time, I speak it in general, stile him the patron of it.

I ASSUME, upon the whole, that whether St. George be a real, or only an imaginary saint, as Dr. Pettingal and others would have him, he, and not St. Gregory, was undoubtedly understood, at the time of the institution, as likewise ever since, to be the patron of the Order of the Garter.

SAMUEL PEGGE*.

Whittington, July 20, 1773.

WELSH AMERICAN INDIANS.

THE Editor of the *Courier* Newspaper inserts the following letter, on the subject of the Welsh American Indians, so called. We are constantly incredulous, as to all the statements concerning the supposed existence, past or present, of such a people; and we regard the present one, in spite of all its particularity, confidence, and authentication, as even less entitled to a moments entertainment, than any that have preceded it.

To the Editor of the *Courier*.

SIR,—I am not a little surprised at the historical uncertainty expressed in communications to your respectable Paper, concerning the locality of a Welsh Settlement in North America.

The people in question are as well known to the inhabitants of the Western Continent, as the Welsh People are to the European World. During a residence of forty years, in different parts of the United States, I have had dealings with some hundreds of them; and, in the year 1817, visited their settlements on the river Madwga, or, as vulgarly called, the Paduca, with one of the natives, a brave and intelligent man of the name of Austin Nerthog. These Indians, composed of two tribes, the Bridonee and the Madogee Indians, have their settlements on two promontories called Kernau, in latitude about 40 degrees north and about 89

* Selden, s. 41. Heylin, p. 322. The charter of institution, in the same author, p. 332, where see more.

† Heylin, p. 321.

‡ Chaucer's Address to the King, Lords, and Knights, after the contents in Mr. Gryn's edition.

* Antiquologia, vol. v, p. 1. Lond. 1779—Ed.

* Wilkins's Council, I. p. 343, 377. Hickes's Thes. III. p. 11, 32, anti.

† By the Pope himself in Eadmerus, p. 100. Wilkins's Council, p. 328. Ingulphus, p. 11. Richard of Cirencester, p. 17. Archbishop Radulph, in Wilkins's Council, I. p. 395, to omit the moderns, Bishop Godwyn, Mr. Lombard, Mr. Senner, Dr. Heylin, &c.

degrees longitude west. They are generally a tall and powerful people, of fair complexion and of amiable manners; they have the use of letters, and are in possession of numerous manuscripts respecting their ancestors of this island, whom they call Brydon.

The language they speak is Welsh, much purer than that of the principality of Wales, as it is free from anglicisms: their religion is Christianity, deeply blended with Druidism: and their almost unvaried amusement consists of music and versification.

On my first acquaintance with these friendly people, which was above 30 years ago, I could hardly believe the individuals I conversed with, on account of these settlers having taken up a position so distant from the coast; to this they gave me the following answer, and which turns out to be the fact, that they first settled on the eastern coast at Llechein, now Lexington, and at other stations, and afterward retired to their present settlements, when the country became disturbed by a succession of invaders from the old world.

I trust, Sir, you will excuse the shortness and imperfections of this letter, as I am a plain man of business, and rather hurried, having to sail for America tomorrow. I must beg leave to add, that should any of my fellow-countrymen be inclined to visit the Welsh Settlers at Kernau, it will give me great pleasure to assist them with every minute direction, if they will give a call on your obliged servant, as undersigned.

OWEN WILLIAMS,

Fur-merchant,

(A Native of Cardiganshire, S. Wales.)

Fell's-point, near Baltimore,

London, Feb. 21, 1819. United States.

ACCOUNT OF THE ESQUIMAUX.

Continued from p. 76.

In the course of their wanderings, coming in contact with other tribes, who, from causes not necessary to form a part of this inquiry, had already spread over other parts of the American continent, and being of peaceful and very unwarlike habits, they were unfit to associate with their new neighbours. The consequence was, that the red Indians, as they are termed, who lived entirely by the chase, usually attributed to their timid neighbours every unfavourable change of weather that interfered with their hunting. Hence arose wars, which, to the present day, are continued with undiminished asperity. The appearance, too, of the Uskee, clad in his skins, his head wrapped in a hood, and his whole figure lowly, and little expressive of warlike character, was remarkably contrasted with the tall, graceful figure of the red man, accustomed to warfare, and impatient of intrusion.

The Uskees, in self-defence, must have learned also how to fight, and doubtless retaliated with devastating effect, having

always a sure retreat in their boats. This disposition the early settlers from Norway found to their cost, when they provoked them to vengeance in Greenland, and were, in consequence, extirpated. Neither did a subsequent visit from the Europeans tend to diminish the rancour arising from unprovoked injury. For, in the year 1605, Christian IV of Denmark having sent out Admiral Lindenow with a small fleet, under the guidance of John Knight, an English mariner, in search of Old Greenland, "they seized four wild men, and were obliged to kill one of them to render the others tractable;" a most extraordinary specimen, truly, of European refinement.

In the settlement of Newfoundland and Canada, by the English and French, those Uskees who had ventured so far south, and had been there established for centuries, finding the strangers determined on retaining possession of the country, unanimously resolved to abandon those shores, which they accordingly did; and have since fixed their abode in the northern parts of Hudson's Bay, and among the lakes and seas in the northern parts of North America, where they now remain unmolested, except by some of their warlike neighbours from the southward and westward.

Mr. Ellis states, that the severity of the cold, beyond the sixty-first degree, causes the trees to dwindle into brushwood, and that none of the human species appeared beyond the sixty-seventh degree; inferring that human life could not sustain the cold beyond that degree. This applies, in Mr. Ellis's account, to the natives around the bottom of Hudson's Bay; but the shores northward and north-westward of that degree remain to be satisfactorily explored; in which event it will certainly be found that Uskees inhabit countries of much higher latitudes than the sixty-seventh. On the Greenland side of Davis's Straits, it was supposed that no natives existed beyond the sixty-fourth degree; but subsequent research found them numerous along the coast as far as Disko. Here discovery seemed to terminate; but not long after, other navigators met with a population sprinkled over the low islands up to the seventy-third degree, where the voyagers saw many women in boats, and traded with them for seal-skins and unicorns' horns. It is a positive fact, moreover, that they have been met with at the Devil's Thumb, in the seventy-fifth degree nearly, provided with muskets. How much further north they can be traced is doubtful; but that they can exist beyond the degree stated by Mr. Ellis is without question. Hence also arises a presumption that the cold in those high latitudes is not of such severity as to forbid living there through the winter, particularly if due precaution be observed.

At Disko, or rather at Lievely, there is a Danish settlement, where a factor constantly resides, and lives very comfortably. The Danish government maintains a governor for the superintendence and ma-

nagement of their concerns in that quarter, who constantly resides there. Buffon hazarded an opinion that there was no ice at the pole, grounding his conjecture on the supposed warmth of the atmosphere in that place; but this part of the subject shall be taken into consideration more fully, when we come to discuss the question of a north-west passage.

The Danes, in re-establishing their claims to the possession of Greenland, have done very little towards ameliorating the condition of the natives. The natural disposition, however, of the Uskees, gipsy-like, makes them appear to conform to the manners and religion of their masters; yet little doubt of their insincerity exists. It must be acknowledged that the conduct of many of the Danes sent thither, as it is said, for their crimes, is not well calculated to reconcile them to European sentiments. They are, if spoiled by such corrupt example, looked upon as untractable: and a sensible writer, descanting on their unwillingness to become converted, represents them as listening very attentively to Christian exhortation, and when asked if they understood all that had been said to them, their answer was childishly affirmative, when it was evident they did not comprehend or retain a tittle of the subject. "They are such adepts in disguising or suppressing their passions, that one might take them for stoics in appearance." This short sentence shows very fully their calm and peaceful temper. They never interrupt any person when speaking; and their reply is sensible and brief, and marked with the most respectful deference to the person they address, provided he commands their good opinion. It is when they do not esteem the man, that they are liable to the name of stoics in appearance.

The Danish convicts and settlers have intermarried with the Uskee women, and a mixed generation is now remarkably predominant where the government has been fixed. A portrait was sketched of a youth of sixteen, whose mother was evidently a native, though his father was Danish. The contour of his countenance proves this. This youth, I was informed, had been left behind by his father, whether from the boy's own choice, or the father's will, did not appear. Some of the children of the Europeans, by the Uskee women, are quite fair, but all have that remarkable attachment to their country which the genuine natives evince. The young man, who amused the people at Hull, Leith, and in the Thames, with the exercise of his kaiak, was the son of a Dane, but his mother was a native of Greenland. It is said, that the sister of that young man was so much grieved at the thoughts of his going from his dear home, that she pined away and died of grief. Such is their excessive attachment to their country.

In their intercourse with strangers, they are at first shy and cautious, but firm in their manners. That reserve soon disappears when they are kindly treated, and they freely communicate their knowledge

of any thing asked them. Their experience extending but little beyond the arts befitting the necessary occupations of their own peculiar mode of life, makes their information of inconsiderable value when applied to the greater concerns of European commerce. They appear sensible of their deficiency in this respect; and when they give reply to the inquiries of the whale hunters, it is always frank, but diffident. Any effort to extend their experience beyond the contracted circle of their wants, is attended with such a train of imaginary difficulty, that few, if any of them, have ever ventured out of the footsteps of their forefathers. The Uskee-mè jacket, trowsers, boots, darts, and canoe, (for they use this name for a boat indiscriminately with kaiak,) are identically the same as they have been observed more than eight hundred years ago.

The great difficulty of obtaining from these people accurate information respecting the northern countries, is a source of perpetual error and perplexity. Looking with a jealous eye on all strangers, and tempted by the richness of some paltry present, but which appears in their eyes of much value, they have frequently shown a desire to communicate accounts of their country and its resources, greatly exaggerated, in order to make their information on such subjects appear of the utmost importance to the people from whom such communications were known to bring superior advantages to them. It is a prevailing trait in uncivilised life, to desire strongly such things as come within the direct apprehension of particular wants. This is signally exemplified in the African, who, deaf to the calls of consanguinity, is anxious to decorate his graceful neck with a string of Staffordshire ware at the expense of a child; and the wife of his bosom must often be a bit of barter, in order that the human beast may contemplate his perfections in a mirror, in her stead. The same propensity exists in the humble Esquimaux as in the African; but the desires of the former are finely chastened by a reserve that seems almost peculiar to this people. The tie of consanguinity binds the arctic inhabitant too closely to be unfastened; it is a gordian knot of a texture too refined and complicated to be undone; it is genuine, unsophisticated nature, nursed in the continual presence of all that is dear to existence, and which no temptation can destroy.

There is not probably a nation on the earth more signalised for urbanity than are the inhabitants of Greenland. To witness the splendour of a London assembly, its luxuries, elegance and grandeur, and (were it possible) to turn the eye the next instant on the little patriarchal circle in an Uskee but, but few common minds would relish the comparison; yet to any one accustomed to reflect, and to appreciate the happiness of mankind comparatively, on the scale of necessary wants and wishes, the lot of the apparently wretched Greenlander is far

from being miserable. In truth, had European luxury and its allurements been withheld, his state would have still remained in aboriginal simplicity and happiness; and, if any thought arise to disturb his constitutional tranquility of mind, it proceeds from a reflection that he wants something from the great wak (it is by this term the Uskee expresses a ship); and he will readily barter the last article of dress, necessary to the comfort of his person, in order to obtain a bit of lead, or some powder for his gun, or a rag of a handkerchief for his cunâ.

The commodities generally trafficked with them are such as the sailors find no longer useful to their own accommodation, or some vile coarse articles of dress, of no value when compared with what they get in exchange. In later years, the arts of the European have taught them a little more cunning; and some now are as expert at making a bargain as any of their visitors. In this respect they compliment the honour of the English very pointedly in contrast with the conduct of the Danes. They frequently say, "Englishman good, Uskee good, Danskee no good," thereby leaving an inference that they are by no means, even yet, satisfied with the presence of strangers, and consider the blessings which their master would communicate, greatly under the value of their natural inheritance. Strictly honest in all their dealings, they are also exceedingly watchful that they be not cheated; and he must indeed be worse than a savage who would wrong people of such direct integrity as they are remarkable for. The hardships and perils through which they must toil in order to procure material articles for barter, should also form a humane consideration of their condition, and protect them from injustice. Some serious grounds, therefore, of dislike towards the Danish dominancy, must exist, before these people, strongly guided by a sense of right and wrong, could be brought to express an abhorrence of their masters' principles; and this must be either by the Danes exacting from their industry a demand in the shape of tax for the protection afforded them, or for the support of the missionaries, or else by trucking with them on terms obviously disadvantageous to the natives. On either point, the Uskee feels his superiority in principle over his master, and is not to be reconciled to his views.

(To be concluded in our next.)

THE RULES OF CIVILITY.

(Continued from p. 176.)

CHAPTER IV.

His entrance into the Great Person's House; his observations at the Door, in the Ante-chambers, and elsewhere.

To begin with the door of a prince, or great person; it is uncivil to knock hard, or to give more than one knock.

At the door of his bed-chamber, or closet, to knock is no less than brutish; the way is, to scratch only with the nails.

When he scratches with his nails at the king's bed-chamber door, or any other great person's, and the usher demands his name, he must tell him his surname only, without the qualification of Mr. S., or My Lord.

When he comes into a great man's house, or chamber, it is not civil to wrap himself up in his cloak; but, in the king's court, he runs great hazard of correction.

It is boldness to enter of himself, without being introduced.

If it be of importance to him to enter, and there be no body to introduce him, he must try gently whether the door be locked or bolted on the inside; if it be, he is not to knock, or fiddle about the lock, like an impatient person, as if he would pick it, but he must patiently expect till it be opened, or scratch softly to make them hear: if no body comes, he must retire to some distance, lest being found about the door, he should be taken as an eves-dropper, or spy, which would be great offence to all persons of quality.

It is but civil to walk with his hat off in the halls and ante-chambers; and this is to be observed, he who enters is obliged to always to salute the first.

Some I have known so cultivated and refined, in foreign parts, they would not, for a world, have put on their hats, or sit with their back towards the picture of any eminent person.

It is contrary to civility, to bid a person (his superior) to put on his hat; and, on the other side, the incivility is no less, if, in putting on his own hat, he makes not the person to whom he is speaking put on his also, though he be his inferior, if he be not his dependant.

When the king or queen's tables are spread, 'tis corrigible to keep on his hat, as likewise when the officers come by with the covering or meat.

In the bed-chamber he must be always uncovered; in the queen's bed-chamber, the ladies which enter make their reverences towards the bed, to which it is not permitted any of them to approach, though there be no rails nor ballisters about it.

As to the ladies, it is convenient for them to know, that besides the punctilio of their courtesies, there is the ceremony of the mask, the hoods, and the trains: for it is no less than rudeness in a woman to enter into any one's chamber, to whom she owes any respect, with her gown tucked up, with her mask upon her face, or a hood about her head, unless it be thin and perspicuous.

It is to be strictly observed, likewise, that their courtesies be not short and precipitate, but grave and low, if there be room; if it be only in passing, a moderate inclination is sufficient.

It is not civil to have their masks on before persons of honour, in any place where they may be seen; unless they be in the same coach together, at the same time.

It is uncivil to keep their masks on when they are saluting any one, unless it be at a good distance; but, even in that case, they pull it off before any person of the blood.

In the chamber of any great person, where the bed is railed in, it is rudeness to sit down upon the rails.

It is indiscretion, also, to lean upon the arms of the king's chair, or to loll upon the back of it, to prevent which, it is commonly turned towards the wall.

Whilst he attends in the ante-chamber, or presence-chamber, it is not decent to walk up and down the room; and, if at any time he does so, it is the usher's duty and common practice to rebuke him.

It is no less absurd to whistle or sing for his divertisement (as they call it) whilst he is waiting in those rooms, or in the street, or in any other place, where there is a concourse of people.

CHAP. V.

Regulates his Conversation in Company.

As it is a token of indiscretion and vanity for one to enter boldly and without ceremony, into a room where people are in discourse, (though he be of their acquaintance,) unless the business be extraordinary, and he can steal in without disturbing them; so it is the mark of incogitancy, or ill-breeding, when one comes into a room, to bawl out as their throats would split, to the person of their acquaintance, "Your servant, Sir; your humble servant, madam; I wish you good day." But he must enter quietly and civilly, and when he comes near the person he would salute, make his compliment modestly and gravely, without any such noise or obstreperousness.

If they do him the civility to rise when he comes in, he must have extraordinary care he takes not any of their places, but seat himself upon another, and rather behind than before any body; observing, still, not to sit down, in that case, whilst any person which gave him that respect, continues upon his legs.

Less tolerable it is to inquire what they were talking of, or, (if they be in discourse) to interrupt them and inquire hastily. What's that? Who did? Who said so? especially if they be whispering or talking in private.

If one be in company, 'tis not civil to speak to any one of them (or to any servant that comes in by accident) in a language the rest do not understand.

It is not civil to whisper in company, and less to laugh when you have done, for people being generally conscious, are apt to apply it to themselves, and conceive sometimes so great displeasure as is not easily removed.

I think it scarce necessary to set down the documents which is given every day to children, as when ever they answer yes or no, to give always the titles of sir, madam, or my lord, as they are due, as yes, sir—no, madam, &c. it is handsome, also, when one is to contradict any person of quality, and to answer in the negative, it is not to be done bluntly with a—no, sir, that is not so, but by circumlocution, as—pardon me, sir, I beg your pardon, madam, if I presume to say, frisking and prattling are but ill ways to please.

It is obvious too, that it is but a rustick and clownish kind of wit, to put monsieur

or madam after any word, so as to render his meaning ambiguous, as to say, this book is bound in calf, sir; this is a fine mare, madam, or he is mounted upon an ass, my lord, &c.

It is not handsome to add, after the titles of monsieur or madam, the surname or quality of the person one speaks to, as to say—yes, Mr. Cicero; no, Mr. Consul; but rather—yes, sir, no, sir, and no more.

When one speaks any thing complementally, or runs out into extravagant expression in commendation of the person to whom he speaks, it is not civil to say, you jeer me, sir, but the phrase must be altered, and one may say, you amaze me, sir, &c.

When one tells any story or action of another, especially if it be to the disadvantage of the person who did it, it is not good to father it upon the person to whom we are speaking, expressly, or under his own name, but to do it more remotely and by some indefinite term, as to say, such a thing was done rashly, such a thing had been more obligingly let alone; is better than to tell him bluntly, he was mad to do such a thing, or he disobliged such a man in doing so or so.

Great care is to be had, likewise, of speaking imperiously, or using any words of command towards the person to whom we are speaking; we are rather to accustom ourselves to a way of circumlocution, by varying the phrase in some other indefinite manner; as, instead of saying, "come, go, do, or say such a thing," we must say, "if you think it convenient, come; you will do well to go; in my judgment, it would be well to do so."

It is no small argument of indiscretion in a person that would be thought otherwise, to magnifie, or talk much of his wife, his children, or relations, in the company of persons of quality; though they may be spoken of upon occasion, if it be done pertinently, and without extravagant commendation.

It is not handsome to appear affected, or over-much pleased with the commendations of one's relations; nor when one speaks of his own wife, to mention her by her name of quality, or any term of familiarity used betwixt themselves; as for example, it would not be handsome if Cicero, or any President, were speaking of his wife, for him to say, "Madam Cicero did so, Madam la Presidente said this, or my joy, my duck, went hither or thither;" much better it would be to say only "my wife." A wife speaking of her husband before persons of ordinary condition, may call him by his name, with the addition of master, if he uses that title; but, before persons of quality, she is to say only, "my husband." The man which caresses or expresses much fondness to his wife, before company, makes himself ridiculous.

It is not civil to enquire too particularly, of the husband, after his wife; unless she has been absent in the country, or desperately ill; especially, if he be a person for whom we ought to have any respect.

And if it happens we are bound in civility to inquire of the husband, we must proceed contrary to his way; for, whereas, he, in discretion, is to say no more than "my wife," in speaking of her; we must not follow his example, and cry rudely, "how old is your wife?" or "how does your wife?" but observing the quality of the husband, say, "how old is my lady your wife? I wish my Lady President, or my Lady Dutchess, much happiness."

Being in the company of persons of quality, unless one be of greater dignity himself, it is no less ridiculous to mention one's relations, with their titles of honour, (though we ought always to speak of them with respect,) as to say "My Lord my Father, my Lady my Mother." They are only to be called, "my Father, my Mother; nor is it proper for children of any bigness, to call them "Dad" or "Mam," much less to call them by their names or their titles.

When one speaks to a third person, of any person of quality who is present, it is not civil to name him bluntly, if he stands by; as for example, if I were speaking to Cicero of Caesar, in the presence of Caesar, and should tell him Caesar had done great things in France; and Cicero should ask me who took Gergovia? I must not nod my head, and cry, "he;" that would be a disobligation to Caesar, and savour too much of contempt; but I must answer, "this gentleman took it;" and it is no less uncivil to point with one's finger to the person of whom we are speaking, if he be in the room.

It is improper, likewise, to send commendations or messages to any body, by our superiors; but we must rather find out some other person, that is either equal or inferior.

It is defect of civility, likewise, and good breeding, to interrupt any person that is our superior, if he be in discourse; and makes us ridiculous to speak in that case, but when we are spoken to.

When a person of superior quality asks a question in company, where there are many more, our superiors, it is arrogance to answer first, though the question be but trivial; as, "What is it o'clock? What day is it?" even in those questions we are to give precedence to our betters, unless they be made particularly to us.

If a person for whom we bear any common respect, hesitates in his discourse, to consider what he has to say, or to rub up his memory, 'tis rude to cut him off quite, or interrupt him, though in his assistance; as, if one were telling that, "Caesar defeated Pompey in the battel of, of, of;" it would be unhandsome for one to clap in "Pharsalia;" he ought rather to attend till he be ask't.

In the same manner it is not gentile to rectifie a superior, though he be in a mistake, because it would look like a kind of contradiction; as, if he should say, *It was a testimony of good nature in Darius, to weep when he saw Alexander dead—where Darius is mistaken for Alexander;*

we are obliged, in civility, to attend till he recollects himself, or gives us occasion to undeceive him, and then we are to do it without any reflection.

In speaking to a person, it is not civil to cry, "You understand me, I hope? do you understand me? I do not know whether I explain myself sufficiently." One must say nothing in that nature; but proceed in his discourse, and if he perceives he does not understand, repeat or illustrate what he said before, in as few words as is possible.

In relating any story, 'tis ridiculous to say, almost at every word, *said he*, or *said she*.

Caution must be had, likewise, of speaking any thing that may perplex or trouble any one, or remembering and reviving any affair that is not to the advantage of the person to whom they speak.

To sleep, go away, or gape, whilst one is speaking, is not only uncivil, but stupid; and to be laughing and playing the fool, is as bad; care, therefore, must be had not to play with one's fingers, to pat or toy with him that sits next, nor do any childish thing to provoke him to laugh, lest the company being indisposed for such idle diversions, take pet and be gone.

If a person of quality be in the company of ladies, 'tis too juvenile and light to play with them, to toss or tumble them, to kiss them by surprise, to force away their hoods, fans, or their muffs.

'Tis not civil to bite the nail of one's thumb at one in contempt, as when they usually cry, "I can eat not this for you," snapping the end of their tooth with their nail; nor is it better to fillip with their fingers, in defiance.

It is unbandsome, among ladies, or any other serious company, to throw off one's cloak, to pull off one's peruke or doublet, to cut one's nails, to tie one's garter, to change shoes if they pinch, to call for one's night-gown and slippers to be at ease; all which are as incongruous as for an officer of horse to appear in shoes when he is called to attend the General.

'Tis displeasing, likewise, to hear a man always complaining of his distempers in company, and implies either stupidity or hypocrisy; it being to be supposed, he does it either by that vain and impertinent pretence, to conceal his want of ability to maintain any discourse, or that he may be thereby permitted to take his own ease, though to the disturbance of the rest of the company. When any jewel or other rarity is shown to the company, 'tis indecent to clap one's hand upon it, to see it first, it being much better manners to moderate our curiosity, and expect, patiently, till it comes to our turn, and when it does, it argues no great discretion to admire it too much, or to run out into any extravagant commendations, as some people do, who, by their immoderate transport, convince us they have seen nothing curious before, and have no true estimate of the value of things.

On the other side, to be cold and indifferent in praising what is really com-

mendable, is a sign of sullenness and morosity, especially in great persons, and is ingrateful to all the world; the best way, therefore, is to be modest and just, and to give things their approbation as they think them to deserve it.

It is not improper to advertise, in this place, that when any thing is presented to one by a superior or equal, 'tis decent to receive it with his glove off, kissing his hand; as also when he returns it, or presents any thing to another. But if a thing be desired of us, the best way is to deliver it immediately, without making him expect.

If when a jewel, or such thing is shown, and it be put up before it comes at us, we must not express any dissatisfaction, but suppress our desire of seeing it, as much as we can; though, in the meantime, it is incivil in the person who produced it, to show it to some of the company, and conceal it from the rest.

It is very ungentil, and argues no small indiscretion, to peep over any one's shoulder, when he is either reading or writing; or to cast his eyes seriously upon any papers lying in his way.

'Tis not handsome, likewise, to come too near those who are telling of money; any trunk that is open, or any closet where jewels or such rarities are laid*; in like manner, if one be in his closet with any person who is suddenly called out, it is civil to go out with him, and attend his return in some other room.

'Tis incivility, before a person of quality, to read any letter or other paper that is brought to him, [to us] unless the said person be concerned therein, or does expressly desire it.

If new company comes in, or any person rises to be gone, or to pay respect to them that are entering, though they be our inferiors, it is but civility to rise also.

If any one comes in to speak with us, from a person for whom we ought to have a respect, though it be but a footman, we are obliged in civility to rise from our seat, and receive his message with our hats off.

If we be obliged to go and come into the room before persons of quality, we are to have a care of turning our backs upon them, and are to endeavour to go out backwards as much as we can.

But, above all things, our principal care must be of intruding upon persons in private discourse, which will be discovered either by their retirement, their whispering, or by the changing their discourse upon our approach; having observed either of these signs, we are presently to withdraw, upon penalty of falling into great indiscretion.

For companies met upon any solemnity or ceremony, we must take special notice of two sorts of people; the authors of the ceremony, or the persons invited.

To the authors, in the first place, if the ceremony be any serious matter, we must always give place, though they be our in-

* Ni los ojos a las cartas, ni las manos, a las arcas refranes.

feriours: for example, at a wedding the bride, bridegroom, their relations, and the ecclesiastical persons have always the prebeminence; and we are in civility obliged to do them, though they be very much beneath us. If it be a christning, the godfathers, godmothers, child, midwife, and such of the matrons as are most essential to the ceremony, are in equity to precede. If it be a funeral, the relations of the dead person are in course to go first, and have the most honourable place; if it be at an offering, or religious procession, the churchwardens and other officers of the church are to be in the van.

As to the persons invited, if we be of the number, we are not to place ourselves, if there be any body else to dispose of us; but if there be none, but every body is left at his own liberty, 'tis discretion to leave the best places void for persons of greater quality, unless we be of such a dignity and character as obliges us, according to custom, to stand upon our punctilios, not so much out of an opinion of ourselves, as in consideration of the honour we owe to the society of which we are members, or to the prince whose ministers we are.

In our seats at a play, if they be near the theatre, [the stage] the first [front] places are the least, and by consequence the best, least remote; but if they be too far off, it is clear contrary.

In short, in regard of all sorts of people, our civility, concerning the place, ought to be regulated upon a right estimation, first of ourselves, and then of other persons. It is commonly lookt upon as civility to give place, or at least offer it, to ecclesiastical persons, in reference to their functions; to such magistrates as are in their prince's name intrusted with the execution of his laws; to persons of any publick character; to persons of extraordinary extraction; to women, to ancient persons, and such as have rendered themselves egregious by any faculty of their own.

(To be continued.)

ORIGIN OF CORN FACTORS.

THE following is said to be the origin of corn factors. — About seventy years ago, the farmers coastways used to attend Bear-quay once a week, with samples of their various articles of grain, then lying off in sloops, &c. in the river. Corn being at that time cheap, as well as abundant, it frequently happened that the farmers were obliged to return home without selling their grain; and, as the Essex growers principally used the Bull Inn, in Whitechapel, (which the buyers, on that account, also frequented), some of them, who had a good opinion of the landlord, whose name was Johnson, (originally the shoe-boy of the inn), began to leave their samples with him to be sold at fixed prices; but afterwards, finding him very expert as a middle man, they intrusted him with discretionary power as to market prices, which he managed so

much to the satisfaction both of buyers and sellers, that, in a short time, he opened a little counting-house on Bear-quay, and called himself the corn-factor of the Essex farmers. This business he enjoyed solely till his death, and, acquiring by it a considerable fortune, it devolved on his son, and afterwards to his grandson, whose partner, a Mr. Neville, the present M. Claude Scott, joined in the corn-factoring business, with the money bequeathed him by the second Johnson.

VARIETY.

Singularities.—There was an old woman about Arbeus, who drank three drams of *cicuta* without hurt. Lysis, without hurt, took four drachms of *poppy*; and Demophilon, who was gentleman-sewer to Alexander, was very cold when he stood in the sun, or in a hot bath, but very hot when he stood in the shade. Athenagoras felt no pain if a scorpion stung him; and the Psilli (a people in Lybia, whose bodies are venom to serpents) if they be stung by serpents or asps, receive no hurt at all. The Ethiopians, who inhabit the river Hydaspis, eat serpents and scorpions without danger. Lothericus, of Chysurgion, at the smell of a sturgeon, would be, for the time, mad. Andron of Argos was so little thirsty, that without want of drink, he travelled through the hot and dry country of Lybia. Tiberius Caesar could see very well in the dark; and Aristotle mentions Thracius, who said, that the image of a man always went before him.

Bon-mot.—At the establishment of volunteer corps, a certain corporation agreed to form a body, on condition that they should *not be obliged to quit the country*. Their proposal was submitted to Mr. Pitt, who said, he had no objection to the terms, if they would permit him to add, "*except in the case of invasion.*"

Degradation of a Prime Minister.—His Chinese Majesty has lately displaced and degraded Sung Ta-jin, his Prime Minister, because he presumed to advise him not to visit certain tombs of his ancestors; and had intimated that a great drought then prevailing was occasioned by the Emperor's intention. This was deemed such glaring disobedience, that it was impossible not to punish it. It was therefore ordered, that he should be deprived of his office, and be reduced to wear a button of the sixth rank, and be sent to the eight standards of wandering shepherds at Cha-ha-urb. His name is to be retained on the books; and if, for eight years, he commits no error, he may again be eligible for his former situation.

Roman Dandiness.—Tiberius, Emperor of Rome, speaking in the Senate, nearly eighteen hundred years ago, concerning the growth of luxury, said, "How shall we reform the taste for dress, which, according to the reigning fashion, is so exquisitely nice, that the sexes are scarcely distinguishable."

Statistics.—An official statistical estimate of the Prussian Monarchy has recently been published. Its details are as follow:—Extent—5028 square geographical leagues, at 15 leagues to a degree.—Population (1817)—10,588,157 souls, making 2100 to each square league.—Males from 15 to 60 years of age—3,028,448.—Of 404,101 newly-born infants, 38,585 were illegitimate. The mortality for the above year has been two in 60, that is on 31 men and 30 women. A ninth of the accidental deaths is attributed to parents neglecting the benefits of vaccine inoculation; two-ninths to suicide, or drowning by individuals bathing.

KNOWLEDGE AND SCIENCE.

Velocepedes.—A substitute for walking has been already seen in this country. It has, however, been entirely surpassed by an Italian, who has made a sort of Pegasus of the hobby horse, if we may believe the Foreign Papers, one of which says:—"A Mr. Brianza, at Milan, has invented a new travelling machine, which is said to be far superior to that of Baron Drais', and with which the traveller may go backwards or forwards. In the front of this vehicle, the Milan Paper say, there is a winged horse, by the wings of which the carriage is put in motion."

New moving Power.—Mr. Patta, a French engineer, has proposed to apply to mechanical purposes, the expansion communicated to water by increase of temperature, without converting it into steam. Thus, a piston in a cylinder over water, will receive an elevation (*à vice versa*, a depression) equal to that which the surface of the water experiences by the application of heat. This power, we know, is irresistible, but it is, at the same time, necessarily slow; however, he proposes to accelerate the motion by the usual mechanical means; and, to save time in the repeated movements required for continued motion, the heated water is not to be retained till it cools in the engine, but to be replaced by cold water, to which the heat is to be applied for each stroke.

Cabbage.—A French journal observes, that the cabbage is a sovereign remedy for curing intoxication from wine, and that it has even the power of preventing it; and we are informed, that by eating a certain quantity of cabbage before dinner, we may drink as much wine as we please, without experiencing any inconvenience.

Fine Arts.

A PEASANT GIRL PAINTED IN ENAMEL.

Presented to Sir John Fleming Leicester, Bart., as a testimony of high respect for his early, zealous, and continued patronage of British Art; by Henry Bone, R. A., Enamel Painter to His Royal Highness the Prince Regent, March 19, 1819.

This fine performance is nine inches high and seven inches wide, and is a highly finished and beautiful copy from the well known picture, by Gainsborough, in the possession of Lord De Dunstanville. The original figure is as large as life. A rustic girl is represented carrying a red pinner in one hand, and a favourite little dog under the other arm. She is seen in a front view, as if stopping for a moment on her errand; her dark hair is without curls, and she has neither cap, ribbon, nor bonnet. Her dress is of the lowest order of rustics; a dark pinafore and green trowsers, and her feet are bare. But truth and simplicity have conferred a charm on this representation of humble nature, which will be felt by the possessor of a palace, as strongly as by an inhabitant of a village. Upon a high ground, on the left side, a small cottage is seen amidst sheltering trees, and to the right, a woody landscape, with sheep. The foreground and sky are broad, and the shadowy blue of the receding prospect and atmosphere gives much force to the warm tints of the figure. The taste, spirit, and feeling, with which this admirable transcript is executed, reflect high credit on Mr. Bone's skill and talents.

The circumstances, under which this gentleman presented this valuable gift to Sir John Fleming Leicester, render it equally honourable to the Giver and Receiver. Sir John is not a collector of enamels, and he has *never* patronized Mr. Bone; so that this picture is a tribute from the heart, *on public grounds, alone*. On the first day of opening the Gallery, this season, this artist was among the crowd of artists and amateurs assembled in the Gallery. The beauty and brilliancy of the paintings; the honest pride which they excited, as productions of native genius, and the enthusiasm which animated every countenance, at the salutary revolution in public opinion, and the advancing rank and estimation of the British school, filled his breast with emotion. With an impulse, which does credit to his head and heart, he begged of Sir John Leicester to accept this production of his art, as a token of his gratitude to the gentleman, whose early, zealous, and continued encores, have led the way to so happy a prospect. The moment, the occasion, the noble motive which induced the offer, the rank of the artist, and the worth of the painting, all combined to stamp a public value on the gift. This picture may be said to be an offering from Genius and Gratitude at the

* The picture is worth, at the lowest valuation, 200 guineas.

shrine of Public Spirit. The act was good in itself, and will be an occasion of further good in a wider circle. It gives new force to the ties between the Patronized and their Patrons; encourages the encouragers of the British school, and infuses, as it were, a fresh life-blood, and a livelier play of spirit into British Art, in all its dignified relations. W. C.

The Drama.

DRURY LANE.—Previous to the rising of the curtain, last Monday night, at this theatre, there was a kind of bustle, that seemed to announce an approaching storm. The play was *The Dwarf of Naples*, and all went on smoothly, till the shifting of the scene presented Mr. Kean to the audience, on which, vehement marks of disapprobation appeared to manifest the feelings of the audience in general. Demands for "an apology" arose from all quarters, and though there was a party in favour of Mr. Kean, yet it was, at length, overpowered by those who were against him. At length, he advanced to the front of the stage, and delivered, according to one Morning Paper (for we were not present,) the following words:—

"Ladies and Gentlemen,—To you, I owe my existence—my character—all that is dear to me. If, in the letter, which has appeared in the public Papers, I have offended you, I am sorry for it. (Applauses.) Every man has his faults—I have mine. Perhaps I was intemperate. (Applauses.) One cannot always control his feelings—and I have only to beg your pardon. (Enough; that will do.)

"Ladies and Gentlemen.—I beg, at the same time, not to be understood as conceding to any person, as to what I have stated in that letter. What I have said is true, though, I admit, I said it intemperately."

Another Morning Paper states what he said, in the following terms:—

"Ladies and Gentlemen,—I apprehend, that the interruption given to the performance, is owing to an opinion, entertained by some, that I have failed in my duties to that public, to whom I owe my reputation and existence. To the public, it is my wish to explain—to their decision I shall submit, and to them only I am willing to apologize. If, in consequence of an unjust accusation, I have been betrayed for a moment into passion or ill temper, it is the fault of my nature—I cannot help it; but having done so, it remains for me to apologize to that public, whose support I now claim."

We know not which of these statements is most correct; but the result was general approbation, and he proceeded in his part without farther disturbance, and with his usual success.

On the next night, murmurs of dissatisfaction "not loud but deep," manifested themselves during the whole of the scenes in which Mr. Kean was on the stage, without, however, interrupting the performance.

Original Poetry.

A TALE OF ANCIENT TIMES.

You may peruse, in Tooke's Pantheon,
A moral tale we all agree on,
That no connexion we can prove
Between sweet Poesy and Love.—
Apollo, whom we all acknowledge
As head of the poetic college,
With coy Miss Daphne had a quarrel,
And chang'd the maid into a laurel.
But Jove, his sire, did once discover
More qualities which suit the lover:
When he Miss Danae espy'd,
He heav'd no sigh nor versified,
But, hearing she was in a tower
Of brass, and kept by guardians sour,
Who barr'd the doors, all entrance proof;—
Jove then convey'd, safe through the roof,
A golden show'r, his luck to try:
Jove entered—so could you or I.
Lombard Street. **

GREAT AND LITTLE MEN.

WHEN Æsop tells, how many a bird,
And many a beast, to speak was heard,
Makes Reynard sly an orator,
Skilful to speak against or for,
Now introduces surly Bruin,
Declaiming on the nation's ruin;
Whilst his Magpie, whate'er the matter,
Continually will chatter, chatter;
And Parrots talk away by rote,
And in a senate give a vote;
We in the nursery enlist
The little, prating, fabulist.—
But when the Great Buffon his pen
Employs to turn his brutes to men,
By giving them each human passion—
Buffon's a sage, and all the fashion;
And learned pates, to think unable,
Raise to the skies this *King of Fable*. **

THE HEDGEHOG AND RABBIT.

A FABLE.

THE clouds grew black, the wind was high,
A hedgehog marked the low'ring sky;
And sought a cave secure and warm,
To shield him from th' impending storm:
A rabbit's hospitable care
Beheld his fright, and calm'd his fear;
Courteous, she hailed the stranger guest,
And led him to a place of rest.
Thus welcomed to the friendly dome,
The hedgehog found himself at home;
And, careless to offend or please,
He trundled up, and rolled at ease.
'Soft, friend,' the gentle rabbit cried,
'Your quills are sharp, and hurt my side:
The lodging's small—but we, my brother,
Should shift awhile to help each other.'
'I shift!' with angry tone and eye,
The surly hedgehog made reply;
'I've room enough, and like it well—
If you're uneasy, shift your cell.' II.

WRITTEN IN PENCIL,

On an Accusation of Purloining a Lady's Pencil.

If I were given to deeds of plunder,
Then, lady fair, you might not wonder
That I your pencil should purloin,
To catch poetic fire like thine.

Stealing your pencil would excite
Vain hopes, like you, to think and write;
But by these lines, alas! 'tis shown,
The thoughts and pencil are my own.

CERULEO.

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TO CORRESPONDENTS.

When we inserted, in our preceding number, the Letter of Mr. Kean, on the subject of the Tragedy of the Italians, we judged it expedient to omit the following passage in the postscript, which has, however, appeared in other publications:—"If Mr. Deranged Intellect wishes to indulge his malice further, he knows where I am to be found."

The length of AB OCCIDENTE'S lines still obliges us to defer their insertion.

In No. 51, p. 167, col. 2, for "March 10, 1816," read "March 10, 1685-6;" p. 175, col. 1, for "butter side," read "battered side."

Cambriana, No. 3, Lit. Journal, No. 49, p. 136, col. 1, for the first *, in the notes, substitute ‡, for † substitute §; col. 2, l. 22, for "Uygad," read "llygad;" and for * in the notes, substitute †, and for † substitute ‡.

Studiosus, M., and S. W., in our next.

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